

J. J. Strong

JAMES J. STRANG,

WEIGHED IN THE BALANCE OF

TRUTH,

AND FOUND WANTING.

HIS CLAIMS AS FIRST PRESIDENT OF THE MELCHISEDEK

PRIESTHOOD REFUTED.

BY REUBEN MILLER,

ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

BURLINGTON, W. T.

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JAMES J. STRANG,

WEEKLY HERALD IN THE BARKLAUNCH.

I WAS baptised into the Church of Jesus Christ of Latter Day Saints, by William O. Clark, on the 27th day of January, 1843; and on the 10th day of May, 1844; I was ordained an Elder, by Zebideen Colton and Harvey Green, and on the 23d day of October of the same year, a Stake of Zion was organized at Norway, LaSalle Co., Illinois; at which time and place, I was chosen to be the Bishop, and ordained a High Priest, and also to the office of Bishop, under the hands of Brigham Young, Heber C. Kimball, and Parley P. Pratt; where I officiated in the duties of said office, until March, 1845, at which time, I received a letter from the Council of the Twelve, requesting me to locate my family in Nauvoo. This counsel I obeyed, and in three weeks from the reception of this letter I landed my family in Nauvoo. I was there a short time, and then was sent back as an agent for the Nauvoo House, and a general church agent to collect tithing for the building of the Temple, and such church business as might come under my care. I continued in the service of the church as above stated, until the 22d day of October, of the same year, at which time, while on business for the church at Ottawa, I received a letter from Brigham Young, calling on me to be the leader of a company to go West in the coming Spring. I then returned home to Nauvoo, received proper instructions, and again returned to Ottawa, and held a Conference at the Norway Stake, on the first day of January, 1846, to organize the members of the Church in that section of the country, into a company, and make necessary arrangements for the outfit, the sale of property, &c. &c. I then started up the Fox river for St. Charles, to visit other branches of the Church, and held another Conference at or near St. Charles; and while there, I fell in company with James J. Strang. The Voree Herald was placed in my hands; I read it with care, and at that time not having a very great knowledge of the Law of the Church or the Book of Doctrine & Covenants—I considered his appointment and his arguments reasonable. I questioned him on his ordination, and in answer to my interrogatories he showed me what he had written in the first number of the Herald.—He stated that on the day of Joseph's death the Angel came and charged him with the ministry as Joseph's successor. He said positively, that the messenger did not touch him, but that he stood before him with uplifted hands, and gave him the charge. In reply, I told him the Devil appeared to him as an Angel of Light, and deceived him. He said this could not be true; nevertheless it was true, that he was overpowered, and did not understand what the meaning was. But when the messenger appeared the second time, at which time he gave him the Urim and Thummim, he offered him his hand, and he took it, and he had a hand, and he knew him to be a true messenger, for the Devil had no hand to give. I conversed with him on many points, and it was agreed by the members present that I should go to Nauvoo and see what discoveries I could make in regard to Joseph's writing such an appointment, and the claims of the Twelve to the Presidency of the Church. I went to Nauvoo, mired in Strangism, and after investigating the matter about a week, I came out in public lectures in favor of the new prophet, and while advocating his claims as the appointed successor of Joseph the martyred prophet of God; the question was often raised, how could Mr. Strang receive a Dispensation of the Priesthood, from Heaven, when the Priesthood was held by thousands on the earth, as revealed through Joseph, by the admir-

istration of Angels. My reply invariably was, that the *charge* which he received from the Angel on the day of Josephs death, I considered a revelation to him, and a confirmation of his appointment to the prophetic office, and that his ordination as President of the Melchisedek Priesthood grew out of the powers of the same; although Mr. Strang contends, that his ordination would have to come through the administration of an Angel, and that he could not be ordained in any other way, but would have to be ordained as Joseph was. This I considered a mistake. God revealed through Joseph the Priesthood which is to remain on the earth "until the restoration of all things, spoken by the mouth of all the holy prophets since the world began," and that he could not receive a Dispensation of the Priesthood, for this would bring in a new Dispensation and destroy Joseph's Priesthood, and the foundation which he laid of the Everlasting Kingdom. I refered to the third section in the book of D. & C. where it is said that "of necessity there are presidents, or presiding officers growing out of or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church." I contended he held the appointment, and all that received him were the church; and when he came before a General Conference of the Church, he would be received as the President of this Priesthood, and ordained by those holding the same, according to the law of God given above, by the united voice of the whole Priesthood. And while on this subject, in justice to the Twelve I must say, while investigating their claims to the Presidency of the Church, and that of Mr. Strang, they treated me kindly, and affectionately, and as brothers; reasoned with me, and remembered me in their prayer meetings, and done all that was required at their hands as servants of God in my case, to save me from what they said they knew to be a delusion of the blackest die. But I could not see the force and power of their argument, for I was completely mired in the spirit of apostacy, and when they shook hands with me the last time I saw them, they blessed me in the name of the Lord, and said I would return to the bosom of the church again. I left Nauvoo, bound for Voree on the 15th of March last, in company with John E. Page, and arrived at Voree the day before conference. On the 6th day of April conference was organized by appointing Mr. Strang president of the same and myself clerk. The next thing was to acknowledge Mr. Strang, the First President of the Melchisedek Priesthood. This being done, I waited with anxiety to hear a motion or something said about his ordination. But nothing was said or done. I considered the matter seriously and said nothing:—But before conference adjourned, he ordained Apostles, the Bishop over the whole church, High Priests, and myself, having been previously called by revelation, (as he acknowledged in conference) as the President of the Stake at Voree. I was ordained under his hands. This caused me some uneasiness, for I knew that he held no priesthood, only that of an elder, unless he had received priesthood from the messenger which he said visited him on the day of Joseph's death. And this could not be, for he acknowledged the priesthood in the church a valid priesthood. I was one of the High Council, by virtue of the priesthood which I held from under the hands of the twelve. Since the death of Joseph, all the different authorities were acknowledged severally as they came; and to receive priesthood from Heaven to carry out and accomplish the work of this dispensation could not be, when it is acknowledged upon the earth, and in the church as revealed through Joseph for the last days, and for the last time. As long as a single remnant of the priesthood remains upon the earth, any anointing to respective stations which God might call men to, by revelation, must be done by the powers of the same. If this is not the case, and a Dispensation of the Priesthood is committed to Mr. Strang—Then it is equally certain that Joseph did not hold the keys of this Kingdom, and

the keys of "the Dispensation of the Fulness of Times"—and the foundation which he laid of the "Everlasting Kingdom" *broken up*, "*ad the Kinadom given to another people.*" However, I said nothing, but kept the matter in my heart. After conference, I returned in company with Mr. Strang and John E. Page, to Norway, LaSalle Co., Illinois, where we held another conference. Here an other Apostle and a High Priest were ordained, and while here, I heard for the first time, that Mr. Strang had come out with a written ordination, as conferred upon him by the Angel on the day of Joseph's death—In which he stated that the Angel *touched his head, and anointed him with oil*, and conferred upon him the greatness of the Everlasting Priesthood, and set him above all his fellows. I told the brethren who informed me, that it certainly was a mistake—that the Angel did not touch him and anoint him with oil, and that they heard what Mr. Strang said concerning his ordination, while there in company with me last Winter. They replied that they knew well what he then said, and if it was a fact, that he now claimed to be anointed by the Angel, they could and would not receive him. I told them not to give themselves any trouble about the matter. After conference we went to Ottawa, where I informed Mr. Strang what I had heard and my reply to the brethren. He questioned me, and replied that it was very near correct. I made but little reply, but was grieved in spirit. As I had made a purchase of a small farm, I took my family on to Voree. The first Sabbath after my arrival there, I spoke on the orders and powers of the Priesthood. Mr. Strang had not yet returned—Aaron Smith, his counselor, was present, and after I had closed my few remarks, he got up and made a short reply. I soon found out how the matter stood. I could perceive that he was entirely ignorant of the order and powers of the Priesthood, the plan of salvation, and the work of this dispensation. I made a short reply to his remarks, after which he got up and said—some of the revelations in the book of D. C. were of *men*, and some of the *Devil* and that the letters on the baptism for the dead were *all of the Devil*. In the appointment of Mr. Strang, this man is appointed a counselor and it is said that he has wisdom and ereth not. But what are the facts? Here is a spirit that denys the revelations that came through Joseph and says they are of the Devil—then it is equally certain that the revelation appointing him is also of the Devil; (supposing it came as it purports, through Joseph). But the truth is that he is under the influence of a false and delusive spirit, a spirit that throws the lie in the face of the great Jehovah, and sets at naught one of the most glorious of all subjects belonging to the Everlasting Gospel of the Son of God, viz: the baptism for the dead.

This, together with Mr. Strang's ordination, and the anointing with oil by an Angel, an ordinance vested in the powers of the Priesthood upon the earth, aroused me to a careful investigation of the Laws of God. My first object was to see Mr. Strangs ordination as written. I went to Voree and there I saw, if true, what mortal man has never seen since the days of Adam—a Priesthood conferred from Heaven to carry out the works of a certain Dispensation, and the Priesthood and keys for the full accomplishment of the same, revealed years previous, and a promise immutable, from the great God, that it should remain upon the earth until the restoration of all things. I will now give a few short extracts from this written ordination. "And the Angel of the Lord stretched forth his hand unto him, and touched his head, and put oil upon him, and said, grace is poured upon thy lips, and God blesseth thee with the greatness of the Everlasting Priesthood. He putteth might, and glory, and majesty upon thee. * * * * * Thou hast loved righteousness and hated iniquity—Therefore thy God has anointed thee with oil and set thee above all thy fellows." This being entirely contradictory to his former remarks (on this subject) to myself and others. Now if this messenger came with a bottle of oil (and if he did not have a bottle, will Mr. Strang be kind enough to inform us what kind of a vessel he carried it in) and anointed him, why did he not know that he

had a hand at the same time that he conferred this ordinance of the Priesthood upon him, but found this out on the second visit of the messenger? Hear O Heavens! and give ear O Earth! for, by the revelations before me, I am warranted in saying that it is not true that an Angel, legally commissioned, came and anointed Mr. Strng, but that it is an imposition of the blackest die, and is recorded as such in the archives of Heaven, by the holy Angels of God, to stand as a testimony against him in the day of Judgment. I did not attend meeting for some time, consequently Mr. Strang called at my house to learn my reasons for the same. He being the proper person for me to lay these matters before, which I intended to do, previous to my saying anything about them in public. I embraced this opportunity and showed him that he only held (if any Priesthood) the Priesthood of an Elder, and could not be President of the Melchisedek Priesthood. He said he held a Dispensation of the Priesthood from Heaven. I then asked him if he could hold the Priesthood without the ordinances of the same, that is in its fulness. He replied that the ordinances were not Priesthood. I then showed him from the translation of the book of Abraham, that in all the different Dispensations since the days of Adam, when a Dispensation of the Priesthood was committed to any of the ancients, the *grand keys and key-words, were in all cases given*—and yet he claimed a Dispensation of the same Priesthood, but held not the key-words, and ordinances of the same. He answered that *there were not any key-words in the Priesthood*, and as to the ordinances they could yet be given to him—that Joseph did not hold them at first, and that ordinances were not Priesthood, and that he was qualified to preside over the Priesthood without holding them. In reply I told him that Joseph had conferred upon many members of the church the keys, key-words and ordinances of the Melchisedek Priesthood, and that he could not be president over the same, unless he had all the Priesthood that God had revealed through Joseph for the salvation of Israel, and the work of this Dispensation; and also that the less, could only be blessed of the greater, and that he could not receive his Priesthood from Heaven, for that would destroy Joseph as a prophet of God, and the foundation which he laid of the Everlasting Kingdom. I remained silent for some time and studied the matter seriously, as one acting for eternity, and a crown of glory in the Celestial Kingdom of God. At length I came to the conclusion, irresistably, that I had embraced an error, a delusion, and one that would be handed down on the pages of history, as a monument of his folly and of the corruption and wickedness of the human heart; and that it was a duty which I owed to God and to his people, to resign my station as President over the Stake, and my place in the High Council, and give my reasons for the same to the brethren. This I done on the 27th of June last, at the meeting ground in Voreo.—The positions which I took were as follows, viz.

First. That there are in the Melchisedek Priesthood, keys, key-words, and ordinances. Second. That keys of mysteries and revelation are contained in the keys, key-words, ordinances, and powers of the Priesthood. Third. That Mr. Strang did not hold the keys and ordinances of the same, consequently had not the keys of mysteries and revelation. Fourth. That he is not the successor of Joseph Smith, neither indeed can be.

These positions I fully sustained by irrefutable testimony from the law of God and from the translation of the book of Abraham. Mr. Strang took notes, and on the following day (Sabbath) he answered my discourse, but he only showed his entire ignorance of the orders and powers of the Priesthood, and the plan that the great God has devised for the salvation of man & his eternal exaltation in the Celestial Kingdom. A more inflammatory speech, Tom Sharp never made against Joseph, than this was against the Twelve, showing their transgression, and trying to destroy my character, and thereby destroy my influence—for no other reason, only because I had shown that the same Priesthood which Joseph held, he had left with a High Quorum which

he organised a short time before his death, (and the Twelve Apostles being members of that Council) and with all appearance, preparatory to his departure to another world. And since, when in conversation with my friends, Mr. Strang has tried to make it appear that I became dissatisfied because I was not permitted to teach, what he is pleased to call, the spiritual-wife system. In regard to this, or his views on this subject, it was impossible for me to be mistaken, as I fully understood how he held it. When I saw him last winter, he explained his views to me in full, and gave me what he called a "thus saith the Lord" in writing, which I carried with me to the city of Nauvoo, and went to sister Emma, the wife of the Prophet, and conversed with her in regard to the matter, and from that day I have come out in public and in private decidedly opposed to all such principles.

If a principle gets into the church, and that principle declared by the words or writings of Joseph to be an error, and of the evil one; as soon as I learn that fact, I am bound to and will reject the same. When I stood at the waters edged to be baptised, I made a covenant with the Lord, through the Elder, to be obedient to all the commands of the Lord; consequently whatever Joseph (whom I recognise as a true Prophet of God) has renounced as church principles, I am bound to renounce. But on the other hand, whatever he has taught by revelation and a thus saith the Lord of hosts, I am bound to and will receive and act accordingly; notwithstanding the traditions of my fathers, and the bigotry and superstition of the age, and the frowns and sneers of the scribes and pharisees of the nineteenth century. Therefore, be it known unto you, ye Later Day Saints, that God has never sent a messenger from the eternal world to the human family on a foolish errand; (unless it was when he sent one to ordain Mr. Strang). Elijah, the prophet, has come in fulfilment of the sayings of Malachi, and has conferred upon Joseph the sealing powers of the Melchisedek Priesthood, and I believe in the virtue and powers of his Priesthood, and in that eternal union through which the hearts of the fathers are turned to the children, and those of the children to the fathers; and a welding link affected between us and the fathers that have died without the gospel.

But let it be known and remembered, among all the Saints of God in all the world, and before Israel's God; that Mr. Strang declared in public Conference, that God had called me to preside over the Spiritual concerns of this Stake; and, that too, before I received him. Now if I was corrupt, then God approbated the same, and since that time, the people among whom I live, know my course and conduct in life, the purity of my intentions, my zeal for the cause of God, the upbuilding of his Kingdom among the nations of the earth, and the execution of his righteous will and purposes here, according to his holy commands. I live to be judged by him to whom I will have to give an account of all my actions in this life. In defence of my character I have nothing to say, I leave that to be told by the church in which I have had the honor of being a member, the quorum to which I belonged, and by the people among whom I have lived for the last twelve years. If any Saint wishes to know any thing about me, he can write to Ottawa, LaSalle Co., Illinois. In all of Mr. Strangs reply, he treated the subject unfairly, misconstrued my positions and argument, perverted the word of God, and by sophistry in man's wisdom patched up his case, and I had no opportunity for a reply. But I am thankful to God my Father in Heaven, that I am still permitted to breathe the sweet air that once was American Liberty, and claim the right that is guaranteed to me by the constitution and laws of my country, (although it is denied us as a people) to think and act for myself and claim the liberty of speech. Dear reader, I do not take up my pen to address you, on this all important subject, with a deep research of learning in man's wisdom, and I cannot promise you that all my ideas and arguments will be presented before you grammatically, but I shall write to you according to my manner of speech, in simplicity; and shall endeavor to keep my pen in the fountain of eternal truth. I, therefore, hum-

bly beg you to overlook all my errors of style, as I trust I shall be able to write plain enough, so that my ideas and arguments may be understood and appreciated for simplicity, meekness and truth. Truth is eternal. It never had a beginning, and can therefore, never have an end. It is as eternal as God himself. It can be abused, but never destroyed or annihilated. Therefore, remember that any truth you may find in this communication, will remain truth to all eternity, and will come up before God and the holy Angels with divine acceptance. Notwithstanding the combined powers of earth and hell, the wisdom and sophistry of man, to destroy its power and influence among the children of men, I shall keep my eye upon the law of God, my pen in the channel of truth, charity, virtue and righteousness—that the blessings of Israel's God may rest upon my labors, and that God may let his spirit rest upon the Saints, when they read this little work, and that they may be able to appreciate its truth and reject error, should any be found, and walk by the light and glory of the meridian Sun; and I be found the favored instrument in the hands of God, to unroof the house of Satan and scatter the Legislative Assembly of the Prince of Darkness, and plant the spirit of eternal truth, where error and confusion now reigns.

I shall now take up my position in regular order, and before I get through with this great Apostle, I feel fully confident that I shall be able to bury his claims as President of the Melchisedek Priesthood, in everlasting oblivion, and weigh him in the ballance of truth and righteousness, by the revelations of Jesus Christ, given through his servant Joseph; and by fair logical reasoning, the testimony of his own followers, and the corroborating testimony as it is daily accruing to my own certain knowledge, and hold him up in his true colors before the Saints of The Last Days. I now take up my first position, that, there are in the Melchisedek Priesthood, keys, key-words and ordinances. "The powers and authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the church. To have the privilege of receiving the mysteries of the Kingdom of Heaven, to have the Heavens opened unto them, to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the fathe, and Jesus the mediator of the new covenant."—Section 3d, par. 9th, second edition B. D. C. From the foregoing we learn, that in this Priesthood are the keys of all the spiritual blessings of the church, and by those keys we are to look into the eternal worlds and to commune with the heavenly hosts, look down through the vista of unborn years, and see the work of God among the children of men. "And this greater Priesthood administereth the gospel and holdeth the keys of the mysteries of the Kingkom, even the key of the knowledge of God. Therefore in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof and the authority of the Priesthood, the power of godliness is not manifest unto man in the flesh; for without this no man can see the face of God, even the Father, and live."—Sec. 4, par. 3d, B. D. C. By this we learn that there are keys and ordinances in this Priesthood, and that they are essentially necessary to bring us into the presence of God, and prepare us for his coming and Kingdom. "For, verily I say unto you, that after you have had sufficient time to build a house unto me, wherin the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptism for your dead cannot be acceptable unto me, for therein (in the house) are the keys of the holy Priesthood, ordained, that you may receive honor and glory. * * * * * And again verily I say unto you, how shall your washings be acceptable unto me except ye perform them in a house which ye have built to my name. For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was, therefore verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and solemn assem-

bleys, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgements, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her inunicipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name. And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people, for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining unto that house and the Priesthood thereof."—See, 103, par. 11, 12, & 13, B. D. C. By this the reader is brought to the irresistible conclusion that there are keys and ordinances belonging to this Priesthood, and that a house must be built to the Lord in which the Priesthood, keys and ordinances of the same, which God revealed to Joseph (for he said he would show him all things pertaining to that house and the Priesthood thereof,) must be revealed to the Saints of the last days, which pertain to the Dispensation of the Fulness of Times, without which the work of this Dispensation cannot be accomplished and a people prepared for the coming of Christ. Now if Joseph did not reveal the Priesthood, keys and ordinances as specifically mentioned in the revelation, to some person or persons, then of course he has not laid the foundation of the Dispensation of the Fulness of times. But I shall show in the proper time and place, that Joseph did reveal and confer the Priesthood, keys, ordinances and powers of the same before his death, so that the Kingdom might stand forever. Much more evidence can be had to sustain this position but I shall call up the revelations at another time. But now, reader, for the key-words in this great Priesthood. "There are certain key-words and signs belonging to the Priesthood, which must be observed in order to obtain the blessings." Extract from a sermon delivered by the Prophet, on the 20th of March, 1842, in Nauvoo; when instructing the people of God, in the principles of salvation and the orders and powers of the Priesthood—Times and Seasons, page 752. "Figure 3 is made to represent God, sitting upon his throne, clothed with power and authority, with a crown of eternal light upon his head; representing, also, the grand key-words of the holy Priesthood, as revealed to Adam in the garden of Eden, as also to Seth, Noah, Melchisedek, Abraham, and all to whom the Priesthood was revealed. Figure 7, represents God sitting upon his throne, revealing through the Heavens the grand key-words of the Priesthood, as, also, the sign of the Holy Ghost unto Abraham in the form of a dove. Figure 8, contains writings that cannot be revealed unto the world, but is to be had in the holy temple of God." Explanation of a cut or fac-simile, taken from the writings found upon the Egyptian Mummies, and translated by the Prophet, through the gift and power of God, and called the Book of Abraham, and recorded in Times and Seasons, page 794, Joseph Smith editor. I trust that the reader will see that I have fully sustained my first position.

I now take up the second—That the keys of mysteries and revelations, are contained in the keys, key-words, ordinances and powers of this Priesthood. "And this greater Priesthood administereth the gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore in the ordinances thereof, the power of godliness is manifest, and without the ordinances thereof and the authority of the Priesthood, the power of godliness is not manifested unto men in the flesh." See, 4th, par. 3d, B. D. C. Now the reader will see, that this revelation of itself, is sufficient to sustain this position, and show beyond controversy that the key of Mysteries is contained in the ordinances and powers of this Priesthood. But to make assurance doubly sure, let us see if there is any thing further to sustain me in this position. "The power and authority of the higher or Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the

church to have the privilege of receiving the mysteries of the kingdom of Heaven; to have the Heavens opened unto them; to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the covenant." Sec. 3d, par. 9th, B. D. G. This establishes in language as plain as it can be written, that it is in the powers of this Priesthood to receive the mysteries of the Kingdom. Now any person that receives the keys, key-words, and the ordinances of this Priesthood, by legal endowment, can look into the eternal worlds and see the mysteries of the Kingdom, look down through future ages and see the work of God in the dispensation of the fulness of time, and all things that are obligatory upon him for life and salvation and for the salvation of his fathers that have died without the gospel, and is fully qualified, and prepared to lead, guide, and direct the people of God preparatory to the coming of Christ and to receive a crown of immortal glory, and reign with him, as a king and priest through all eternity. And again, for a precedent, Mathew, 16th chap. 13—19th ver. "And I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it, and I will give unto thee, the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists, in obtaining the powers of the holy Priesthood. "For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. Herein is glory and honor, and immortality and eternal life." Sec. 106th, par. 19—11—12th, B. D. C. Now dear reader, has Mr. Strang had those keys conferred upon him by Joseph, or any other person on earth who held them? certainly not; but by the above, we learn that the keys of the Kingdom as conferred upon Peter, are the keys of revelation, and that the powers of this Priesthood is contained in those keys, and any person holding them, can have a knowledge of facts in relation to the salvation and exaltation of the children of men—the opinion of Mr. Strang, to the contrary notwithstanding. He says the keys of the kingdom are not the keys of revelation, and that the keys of revelation are for an earthly office, and those of the kingdom for time and eternity. This is as much as to say that the powers of this Priesthood are not wanted in the eternal world. Does Mr. Strang not know that all the Priesthood that is committed to man in the days of his probation, is for his eternal exaltation in the world to come, and that no Priesthood is to be had in this life, that you will not hold in the world to come, unless you loose it by transgression? Does he not know, that there is an eternal progression in the future world, and unless he holds the keys to the celestial gate, that he cannot enter; and if they are not secured to him by his own faithfulness, and the blessings of Jacob's God in the days of his probation, or by his agent who may act for and in his behalf, that he will have to be a subject of another kingdom; but if he should be the favored instrument in the hands of God to receive them according to his order and economy, he will, if faithful to the end of his life or probation, hold them through all eternity; and that they will exalt him, by an eternal progression, until he becomes enthroned in immortal glory, power and dominion, as God himself now is? Oh, the weakness and duplicity of man! to suppose that he can hold a priesthood in this life, and after his departure to another world, it is, or will be of no worth to him. But a separation between the keys of the kingdom and those of revelation must be made, in order to secure his claims; which I will show in the proper time and place. But to return—I have sustained my second position and now for the third. That Mr. Strang does not hold the keys, key-words and ordinances of this Priesthood, consequently has not got the keys of mysteries and revelations. This position, if it needs any thing to sustain it, I shall fully support in

sustaining my fourth or last. An acknowledged fact requires no proof. Mr. Strang has acknowledged in public, before this people, that he has not the ordinances of the Priesthood; and excused himself by saying that Joseph did not have them at first.—He has acknowledged to me at different times, and before other brethren, that he did not have or hold them. If I thought Mr. Strang had any disposition to deny a fact so notorious, I would have annexed a number of certificates from the most worthy and confidential members of his church.

I will now take up the 4th or last position—That he is not the successor of Joseph, neither indeed can be. “And if thou (Oliver) art led at any time by the comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it; but thou shalt not write by way of commandment, but by wisdom, and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead. * * * * * And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and Satan deceiveth him, for behold these things have not been appointed unto him, neither shall any thing be appointed unto any of this church contrary to the church covenants for all things must be done by common consent in the church by the prayer of faith.” See, 51st, par. 2—4th, B. D. C. This is the first revelation given on the subject of a successor, and was given Sept., 1830, at a time when Hiram Page undertook to give revelations to the church, by means of a stone which he had found, and through which he received revelations, and many of the Saints were following him, which called forth this revelation, in which the Lord informed the Saints that it was Satan deceiving them, for it had not been appointed unto him, and that all such appointments should, and must be made, by common consent in the church, and by the prayer of faith. Here we find the gate through which the successor of Joseph would have to pass, or any person authorized to give revelations to the church; by the voice of the different quorums of authority, and that of the whole church. See also See. 3d, par. 11th. I wish the reader to keep this GATE in remembrance, for I shall call his attention to it in an other revelation.—“And I have given unto him (Joseph) the keys of the mysteries of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me and if not, another will I plant in his stead.” See, 11th, par. 4th, B. D. C., given December, 1830.

By this we learn that God gave to Joseph the keys of certain mysteries, and things that were to come, from time to time, until Christ made his appearance, but in case he transgressed, and in that case only, they were to be taken from him and another was to be planted in his stead. Some have tried to controvert this now to make it appear that Joseph was to hold the keys until the coming of Christ, and as he was taken away by death, that he must have transgressed. It does not read that he was to hold the keys until the coming of Christ, but to hold the keys of the things that was to come. “And this ye shall know assuredly, that there is no other appointed unto you to receive commandments and revelations, until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you that ye receive not the teachings of any that shall come before you as revelations or commandments, and this I give unto you, that ye may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the GATE, and be *ordained as I have told you before*.” See, 14th, par. 1—God, B. D. C. By this we learn that if Joseph did not abide in the Lord, his gift should be taken from him and another should be appointed in his stead—and this appointment was to be made through Joseph. In the two former revelations on this subject, the Lord reserved this for himself to do. This being the only revelation in the book of covenants that speaks of an

appointment through Joseph, and consequently the only one that Mr. Strang has to refer to, for the support of his appointment. The reader will bear in mind that this appointment was only to be made in case Joseph transgressed and God took from him his gift, or priesthood. The appointment which Mr. Strang holds, claiming to have come through Joseph, (and he says in fulfillment of this revelation) says Joseph shall be crowned with a double crown of Martyr and King in the heavenly world. Can Joseph be a transgressor, so that God took from him his gift and priesthood, and conferred it upon Mr. Strang, and still he be a martyr to the testimony he bore to this generation, and the priesthood that he revealed? Certainly not. How came he to be crowned a king in the heavenly world? Was it because he transgressed, and had to appoint another to hold his priesthood? By no means: this could not be. If he has arrived to kingly authority in the house of Israel, it is by virtue of the priesthood he held at his death, and the anointing he had received, by the powers of the same. Who wrote this appointment I do not say, but my faith is, that if the veil could be rent to day, and the great God who rules the destinies of men and nations, stand in the midst of his people, he would say that it emanated from corrupt and malicious hearts, and is a stink in his nostrils; got up for worldly gain, to build up a town on the lands of a few speculators, at the expense of a poor, innocent, and inoffensive people. But to return. As Joseph continued faithful in the ministry, the Lord continued to confer greater blessings upon him. Now if this appointment was made by revelation, then Joseph did not make it, but the Lord did. Joseph was to have this power, and he that should be appointed was to come in at the GATE and be ORDAINED as the Lord had said in the first revelation on this subject, by the *door of the people's will*, or in other words, by the voice of the priesthood unitedly; for the church, or the priesthood stands as in the days of Enoch, independent and above every other creature beneath the celestial world. See Sec. 76th, D. C.

Now, I ask the reader; did Mr. Strang come in at the gate, as the Lord had said before, while admonishing Hiram Page, and said it was not appointed unto him? no, he certainly did not. Can I not with propriety say that Satan deceiveth him, for it was not appointed unto him by ordination through the GATE of the PEOPLE'S WILL? Certainly. I ask further, did God ever since the first organization of his church, appoint a man to any station in the church, that his people rejected that appointment? Certainly not. God always puts it into the hearts of his people to receive his appointed servants. Mr. Strang's revelation says the church was rejected as a church, on the day they left Nauvoo. Then they were the church and people of God, when this appointment purports to have been made. Did they receive and ordain him, by, and according to, the powers of the priesthood and the law of God? Certainly not. He was an elder in the church, but how came he to be the President of the Melchisedek Priesthood, and receive no ordination by, or from, the same, as such? He says he received his ordination from an Angel, and therefore came in through the gate referred to in the 14th sec. That an ordination by an Angel is the GATE through which he would have to pass. Now dear reader, let it be remembered, NO such GATE is mentioned or known in the law of God, or in the orders and powers of the priesthood, and is an assertion without the shadow of proof. The imagination of Mr. Strang's own brain; fabricated it to prop up his claims as the leader of a great and increasing people, and is entirely contradictory to the spirit and letter of the word of God, and his promises to his people; for he has said he revealed the priesthood for the last days; and for the last time. When his claims were presented to the church they put him out through the GATE of the people's will, (much less received him) and excommunicated him from the church. This was done before the whole church, by the united voice of the different quorums, which constitute the spiritual authorities of the church, and so long as they remain the church and people of God, the power of their priesthood is, to bind on earth, and it is bound in Heaven; to unbind on earth, and it is unbouned in Heaven. "Behold I the Lord have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to jude the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion—and liars and hypocrites shall be proved by them; and they who are NOT APOSTLES and PROPHETS shall be known. Sec. 21st, par. 7th, B. D. C. By this we learn that the inhabitants of Zion are to judge all things pertaining to Zion, and imposters are to be known. This is the word and promise of Almighty God, to the Israel of the last days. Although false prophets arise; and the combined powers of earth and hell are exerted, the word of God is sure and will stand forever. Let God be true, although all men be liars;

When the people of God reject an individual, he is rejected; for this is the only gate mentioned or known in the law of God or in the orders and powers of his holy priesthood through which an individual must pass, and more particularly a President of the Priesthood. The priesthood is God's authority and when brought into requisition on any point and a decision made, a full true and faithful record kept of the same, it becomes a law among the saints on earth, and is recorded in Heaven. Now when God revealed to Mr. Strang that they were or remained the church and people of God, and their priesthood valid, until the day they left Nauvoo, he at the same time revealed to him that he was legally excommunicated from the body of Christ, and became a withering branch. He contends that he was not legally excommunicated, for they never cited him to trial on charges. The charges preferred against him were enforced by his own signature, consequently it became unnecessary to cite him to trial. All that was necessary, was to pass his sentence, which they did, and it became a record on earth and in Heaven. This is a faithful saying who can hear it?

But let us see if the Lord made any greater promises than this to Joseph. In this revelation the Lord gave Joseph power to make his own selection, but it was all the power he was to have, and on this revelation rests all Mr. Strang's claims, for on this, he has laid his foundation. Now if we should find that the Lord at a later period made a greater promise than this to Joseph, then we will find this revelation or promise to him superseded, and we must refer to the last revelation given on the subject, and see if we can find its fulfilment. "Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another, yea, even unto the church, and all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house. See, 85th, par. 2nd, B. D. C. This revelation was given in March, 1833, a much later period than any other on this subject, and is a much greater blessing, or promise to Joseph. What then is implied in this revelation? "The keys of this kingdom shall never be taken from you" This is as much as to say, Joseph, I well watch over you, that you fall not, and you shall be my servant. "And from this time forth, I appoint unto him (Hyrum) that he may be a prophet, and a seer, and a revealer unto my church, as well as my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessings, and glory, and honor, and priesthood, and gifts of the priesthood, that once was put upon him that was my servant Oliver Cowdrey; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. See, 1031, par. 29th, B. D. C., given January 19th, 1841. Here we find the oracles given to another as promised, and we shall be able to find them lost, yea, even with the church. The reader will bear in mind that Hyrum was a high priest in the church; but Joseph was to show him the keys (of the priesthood) whereby he was to come before the Lord and ask and receive revelations, something that was to be given in the order of the priesthood, and this (whatever it was) qualified Hyrum, and give him the power requisite to constitute him a prophet, seer, and revelator.—I do not wish the reader to understand that Hyrum was to take the place of Joseph while Joseph live!—But suppose Hyrum had taken Joseph's counsel and not left Nauvoo for Carthage when Joseph did, and thereby saved his life; would not Hyrum have been president of the church and stood for Joseph? Certainly, it is plain and beyond controversy that every hearted that he would have been turned to Hyrum. Now, whatever keys, ordinances and powers of the priesthood, it took to qualify Hyrum to be a prophet, seer and revelator, it will take to qualify every other man (should there be ten thousand) that arrives to this high and exalted station in the kingdom of God. And I am warranted in saying that all the saints that are fully prepared for the coming of the Son of God, *will hold them* at one and the same time. Did Joseph take Mr. Strang and confer upon him the keys, ordinances and powers of the priesthood, and show him how he should go before the Lord, and ask and receive? Certainly not. Did any other man, who held the keys and ordinances received from Heaven through Joseph, confer them upon Mr. Strang. Certainly not. All the saints who are prepared with this great apostle, know that he held only in the church the office of an elder, and that Joseph did not confer upon him the oracles by en-

owment; neither did he receive the keys of revelation from any person holding the same up to the time of Joseph's death. Now how did he become qualified to step into Joseph's place, at the time he was taken, and to act as prophet seer and revelator to the church?—All the saints must see that it is by a usurpation of power. Where is his claim to the keys of mysteries, and revelations, that he has so much to say about? He is as ignorant of the keys of revelation as I am of grammar. The ordinances of the priesthood, the keys and powers of the same, have not been conferred upon him, through which the mysteries of the eternal worlds are obtained. There is not a word in the book of covenants implying that a successor to Joseph should be appointed by revelation after 1833; and I would be safe in saying at no time previous. The president of the church, who is also president of the council, is appointed by revelation, (Joseph was) and it is his privilege to be assisted by two other presidents, appointed in the same manner that he himself was appointed: not that it must be so, but it is his privilege. This has reference to the high council only, and is not the mode of appointment, for the presidency of three over the Melchisedek priesthood, but is the organization of the high council at that time, and has no reference to appointment by revelation of the presidency of the church. The presidency of the church is appointed as laid down in the 3d sec par. 11th, B. D. C., and no other mode is found or known in the law of God.—Read it. But to return, yea, even to the church.—In the Spring, before Joseph's death, Hyrum acted in concert with Joseph. They took a number of the most influential and leading men—the twelve apostles that were at home—the bishops—and some of the high council, and conferred upon them, by regular and legal endowment: the keys, key-words, and ordinances, and powers of the priesthood, and organized them into a quorum, called the quorum of Fifty. They finished their labors on the 4th day of May, previous to Joseph's death. In this organization, men were washed and anointed and ordained by the prophets in person, to high and responsible stations, as ministers and servants of the Lord Jesus, in his kingdom on earth. And Joseph himself, by the powers of the priesthood which he revealed and conferred in the quorum, was anointed and ordained a leading minister and director over the whole House of Israel forever. Here, then, we find the oracles, yea, even with the church—The glorious work of Almighty God commenced, or organized, as spoken of by his ancient servant, which is to roll forth as the little stone cast out of the mountain without hands, until it fills the whole earth, and the glory of God covers the earth as the waters do the great deep. “And all they (they in the plural) who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, (from truth to error) when the storms descend, and the winds blow, and the rains descend and beat upon their house.”—That is, when false prophets come among the Saints, those who have received the keys and ordinances of the priesthood by legal endowment and accounted them as a light thing—will be overtaken by false and delusive spirits, their light become darkness, and they fall into error and loose the authority of their priesthood.

This has been fulfilled in many instances since the endowment given in the temple last Winter. Many of the saints who received those oracles, and considered them the order of Heaven and the keys to the celestial gate, fell, by suffering themselves to be persuaded that the men who gave them were not legally commissioned so to do, and thereby accounted them as a light thing. But thanks to the God of Abraham, Isaac, Jacob, Joseph, and Hyrum, that my eyes are again opened to see the light and glory of the meridian Sun, and I now call upon all the saints that have been the favored instruments in the hands of God to receive them, and have accounted as a light thing, the holy authority committed to them for life and salvation and for the salvation of their fathers that have died without the gospel, and for the work of this dispensation—to return to the order of God's house and hold them as the keys of entrance into the celestial gate and a crown of immortal glory in the kingdom of God, and a brighter day shall dawn upon you than has ever yet illuminated your minds—and I say it in the name of Israel's God.

Here the reader is brought to see a literal fulfilment of this revelation which burys the claims of Mr. Strang as the appointed successor of Joseph, in everlasting oblivion, and holds him up before the saints as a usurper and one having no authority. Who was Joseph Smith? A man appointed of God to lay the foundation of this, “The Dispensation of the fullness of Times.” He was ordained to the Aaronic Priesthood by John the Baptist, and received the keys of the kingdom and the keys of “the Dispensation of the fulness of

Times" from Peter, James, and John; and the restoring power of the Melchisedek Priesthood from Elias, and the sealing and healing powers of the same from Elijah, by which the hearts of the fathers are turned to the children, and those of the children to the fathers, as written by the prophet Malachi. See see 50th, B. D. C. And he received all the keys of power from the ancients, which they held in their respective dispensations since the days of Adam. "The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of Peter James and John, in the wilderness between Harmony, Susquehanna Co., and Colesville, Broome Co., on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the Dispensation of the fullness of Times. And again, the voice of God in the chamber of old father Hammer, in Fayette, Seneca Co., and at sundry times, and in divers places, through all the travails and tribulations of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael the Archangel, the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time; all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory and the power of their priesthood, giving line upon line, precept upon precept, here a little and there a little; giving us consolation by holding forth that which is to come, confirming our hope." See, 106th, par. 20th and 21st, B. D. C. By this we learn that all the keys of power of the different dispensations since the days of Adam, were declared to Joseph, and that he held all the keys of authority for the work of this dispensation. We will now see whether the keys and Priesthood which Joseph held was to remain on the earth until the work of this dispensation was accomplished. "The keys of the Kingdom of God are committed to man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cast out of the mountain without hands shall roll forth, until it has filled the whole earth." See, 24th, B. D. C. "For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the Dispensation of the fulness of Times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation." See, 104th, par. 12th, B. D. C. "And Israel shall be saved in mine own due time, and by the keys which I have given shall they be led and no more be confounded at all. Lift up your heads and be glad, your redemption draweth nigh; fear not little flock, the kingdom is yours until I come. Behold I come quickly, even so, amen." See, 11th, par. 6th, B. D. C. By this the reader will see that the keys and powers of the priesthood were given to the Twelve and to the first presidency (Joseph and his counsellors) for the last days and for the last time, and in the same is the Dispensation of the Fullness of Times; and by the keys which God gave to Joseph should Israel be led, no more to be confounded; and the kingdom to remain with them until the coming of Christ. Now when Joseph conferred upon the Twelve the keys by which he led them, after he was taken, were they not fully qualified to move on the kingdom on its destined road, when they stood next to him, and held the priesthood in common with him? Certainly. It was so in the days of the Apostles, but let us hear what the prophet says on the subject. "The Apostles in ancient times held the keys of this priesthood, of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel ALL THINGS pertaining to the GOVERNMENT OF THE CHURCH, the welfare of society, the FUTURE DESTINY OF MAN, and the AGES, power and influence of SPIRITS. They could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations, when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth." Times and Seasons, page 745. Christ conferred upon Peter those keys, and Peter took the government of the church and presided at Jerusalem and elsewhere. Peter conferred them upon Joseph, and Joseph upon the twelve Apostles of this dispensation. Hence they have been enabled to detect the mischievous and mysterious operations of the spirit of Mr. Strang, when trying to palm it upon the church in a religious garb, and thereby militate against the interest of the church. "For the inhabitants of Zion shall in all things pertaining to Zion, and also products shall be known."

I have already shown that the keys of authority and power, are to remain upon the earth until the restoration of all things spoken by the mouth of all the holy prophets since the world began. Let us see what Mr. Strang says on this subject. I now

give an extract from his ordination. "And the Angel of the Lord (Devil) stretched forth his hand unto him, and touched his head, and put oil upon him, and said grace is poured upon thy lips, and God blesseth thee with the greatness of the everlasting priesthood. He putteth might and glory and majesty upon thee. * * *

* * * Thou hast loved righteousness and hated iniquity, therefore thy God hath anointed thee with oil, and set thee above all thy fellows." Here is priesthood from Heaven and all the keys which Joseph revealed laid aside, and a new dispensation has rolled in through this great Apostle. This purports to have been conferred upon him on the day of Joseph's death. Ye ancient apostles and prophets of the Lord Jesus Christ! Ye ancient fathers and patriarchs, who held the priesthood in your respective dispensations, and have conferred the keys and powers of the same upon Joseph the servant of the Lord Jesus, for the upbuilding of the everlasting kingdom of God among the nations of the earth, and for the salvation of Israel in the last days, according to the promises and blessing sealed upon your posterity by the powers of the same, and to form a union or connecting link with all the different dispensations since the days of Adam, with this the Dispensation of the Fulness of Times, and to bind the hearts of the fathers to the children, and those of the children to the fathers, (as written by the prophet Malachi) and to bring in the restoration of all things spoken by the holy prophets;—look down from your exaltation of immortal glory power and dominion, to which you have arrived in the orders and powers of this priesthood, and by which you sway a scepter of righteousness in the house of Israel, over all in the lineage of your posterity, throughout all the generations of man, and through all eternity; and through which millions of the human family, generations now unborn will rise up and call you blessed of the Lord, for having stood in your places, in the orders and powers of your priesthood, in the days of your probation, and laid the foundation for their eternal welfare and exaltation in the kingdom of God, and sealed promises and blessings, great and eternal upon your posterity, which promises and blessings are now rolling forth for the salvation of Israel and their restoration to the land of their inheritance; and in those promises and blessings are contained the work of this dispensation, the upbuilding of the everlasting kingdom of God; and by the powers of your priesthood as conferred upon Joseph, will empires tumble, kingdoms fall, and the yoke of the unjust ruler be broken off, and the bands of the prisoner be unloosed, and a standard of universal liberty raised among all nations, a pure theocracy, guided and directed by the revelations of Jesus Christ; laws emanating from the fountain of eternal truth; rulers and magistrates, anointed, qualified, and prepared for their respective stations, by the powers of this priesthood.—I say then, look down from your exaltations and learn the fact, the solemn and all important fact, that all your keys of power, the virtue and authority of your priesthood is laid aside as though not needed; and priesthood conferred upon Mr. Strang by an unknown messenger, whose name is not revealed, the powers of his priesthood not declared, and has anointed him with oil not consecrated by any priesthood upon the earth. Oh! what a picture to hand down upon a church record to future generations! This pretended ordination setting aside Joseph's revelations and priesthood, and destroying the spirit and letter of all the promises of Almighty God to his people, and the blessings sealed upon ancient Israel for their restoration to the land of their inheritance, and the power and authority of the priesthood of their fathers by which those blessings were sealed upon their heads, and by which their restoration will be accomplished; will yet cause the cheeks of this apostle to burn with shame and guilt.

Now I am warranted in saying that if this pretended revelation or ordination is true and was given or conferred by an Angel from the eternal worlds, legally commissioned by the Lord Jesus Christ—That the Lord never spoke through Joseph Smith; and that his revelations prove him an imposter to a mathematical demonstration. O

ye saints, you are now called upon to make a decision, for you cannot hold Joseph a prophet of the Lord, and Strang as his successor. If you receive Mr. Strang you are bound to reject and throw all of Joseph's works away, for it is as impossible (in truth) to hold them both true prophets and servants of the Lord Jesus, as it is to make twice three count eight. Upon this decision rests your eternal welfare and a crown of immortal glory in the celestial kingdom of God. Are you prepared to reject him who spoke as moved upon by the Holy Ghost for the renewel of the everlasting covenant and the gathering of Israel in the last days, and has revealed the priesthood and laid the foundation of this glorious dispensation, and has done more for the salvation of the children of men than all other men besides—and let a man lead you who comes in fulfilment of the revelations of John and the sayings of Joseph, as a prophet that is to arise in the last days? Joseph always said that the false prophet spoken of in the revelations, would arise out of the apostates of this church. I have shown you beyond controversy that he holds no authority to lead you; and a man who thus wilfully and maliciously trifles with the future destiny of any people, is an infidel, and would barter his God for his image in gold.

In the first number of the "Herald" we find a revelation said to be given to Mr. Strang, by the administration of an angel. This unknown messenger showed to Mr. Strang the plates that were sealed from Joseph, and promised him that he should translate them; and the same messenger revealed to him the record of "Manshew" (so called). Moroni the son of Mormon, sealed up the record, by the power of his priesthood, as the reader will see by the following. "Behold I (Moroni) have written upon these plates the very things which the brother of Jared saw, and there never was greater things made manifest, than that which was made manifest unto the brother of Jared, wherefore the Lord has commanded me to write them, and I have written them, and he commanded me that I should seal them up, and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord, for the Lord said unto me, they shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord, and in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw." Book of Mormon—Chapter 1st, Book of Ether. Moroni, holding the keys of the record of the stick of Ephraim, which is the book of Mormon, as will be seen by reference to the B. D. C. Sec. 60th, revealed to Joseph the record and unsealed that portion from which the Book of Mormon was translated; he being the only person that could reveal it, as he sealed it by the power of his priesthood. The whole being bound in one volume, the sealed and the unsealed, when Joseph had translated the Book of Mormon or the unsealed portion, he delivered the whole volume, the sealed as well as the unsealed, it to the hands of Moroni; and in giving a history of the same eleven years thereafter, said Moroni had them in his possession up to that day. Now reader, recollect that the Lord said that they should not come forth and be translated, until the day that iniquity reigned among the Gentiles and they became clean before the Lord—and certainly, as the Lord liveth, that day has not yet come; but Mr. Strang, by the council of his unknown messenger, has pretended to translate them. Hear what he says. "Behold the record that was sealed from my servant Joseph; twice it is revealed, take heed that thou read it not a light thing, nor exalt thyself, lest thou be stricken, for by myself I swear that as thou served me faithfully, and comest not short, thou shalt unlock the mysteries thereof, which I have kept hid from the world; yes, as my servants have me so shall thou translate unto them." We stop not here but refer the reader to another revelation, given January 17th, 1845. "And this will I do, behold I the Lord have spo-

ken it, I will give unto my servant James, the plates of the book that was sealed, that he may translate them for you, yea, unto the faithful is this promise, serve and obey me and I will give unto him the plates of the ancient records which were sealed up, and he shall translate them unto you; and this shall be a witness between me and those that serve me, and my servants that serve me faithfully, yea unto whom I will shall he shew the plates, and they shall be faithful witnesses unto me, and thus shall my words be established." By this we learn that the word of the Lord is to be established by the translation of those plates. If Mr. Strang's claims as the leader of a great and increasing people, are to be established in that way, then it will never be established, for it will be some time before the Gentiles become clean before the Lord. Mr. Strang has told a friend that it would be commenced the coming year. Is all the necessary arrangements and preparations made?

Moroni sealed the record, and as the immutable laws of Heaven cannot be broken, consequently if Mr. Strang had those records shown to him, it will be by the hand of Moroni. Now how came he in possession of the records of Manshew? If any of the saints can answer this question, they will confer a favor upon me, and I think I am warranted in saying they will upon Mr. Strang, by giving this desirable information, for he has been entirely unable to answer the question, and also many others.—Manshew was commanded to record the word of the Lord, and bury it in the hill of Promise, and the record was the record of Manshew, and not the record of Moroni. Now what are the evidences that this record was buried, and came forth, and was translated, by the powers of God? Mr. Strang took four men and told them to dig in a certain place, and to a certain depth, and they should find a record. The men did so, and found a record. But how came it there, and by what power was it discovered, and translated? Was it by the wisdom of man, the cunning of the Devil, or the power of God? Witnesses say "we don't know; we dug it, and this is all we know about it." The soil from which it was taken, is sand and gravel; and if the record had been buried only a year, it would have been a very difficult matter to have learned whether it had laid there one year or fifty. The evidence that this record came forth by the power of God, rests solely and entirely upon Mr. Strang. I wish the reader to compare the testimony of these men with the witnesses in the Book of Mormon—remembering at the same time that Mr. Strang penned the certificate of those men. In it you will find all the bars laid up—for instance; the place where it was dug is described as covered with a sord of grass, the earth through which they dug was very hard; the case was interwoven with roots from other trees, and none of them had been cut through or disturbed; no clay is found in the country like that of which the case is made; this case is only common clay, supposed to be mixed with oil and wrapped around the plates and slightly baked by the fire. See the great caution exercised in getting this testimony before the people, least some suspicion might arise.

"The forerunner men shall kill, but a mighty prophet there shall dwell, he shall bring forth thy record."—Extract from Mr. Strang's plates as translated by himself. Joseph Smith could not be a forerunner to any man on earth. John the Baptist the forerunner of Christ, when he came bounding from the wilderness of Judea, held only the Aaronic Priesthood, and his mission and proclamation was, "repent for the kingdom of Heaven is at hand, and one cometh after me mightier than I; he shall baptise you with the Holy Ghost and with fire." John could only baptise unto repentance for the remission of sins, but Jesus was mightier in priesthood and baptised with the spirit. The power and authority of the lesser or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in the outward ordinances, the letter of the gospel, and the baptism of repentance for the remission of sins. But that of the higher or Melchisedek Priesthood is to lay on hands for confirmation into the kingdom, and for the reception of the Holy Ghost which is the seal of adoption.

tion. Joseph Smith, the servant of the Lord Jesus, sent forth at Supper time, to lay the foundation of this the Dispensation of the Fulness of Times, and holding the same priesthood that Jesus held, as conferred upon him by Peter, James, and John, stands at the head of it and will through all eternity, and sway a scepter of righteousness in the house of Israel for ever, and no man can stand between him and Jesus Christ in this dispensation.

How came Mr. Strang to be a mightier man than Joseph and yet holding no priesthood but stands a withering branch, cut off from the body of Christ, and fit only for the burning fire, and working as an instrument in the power of the Devil, to destroy the priesthood from off the earth? This has been the object of the opposing power in all ages when the priesthood was upon the earth; and this he would try to accomplish by taking the advantage of the errors and weakness of the saints. For where there is no authority he has little or nothing to do, but that people that God has made the repository of his holy priesthood, will find a strong opposition and all manner of accusations brought against them, and every advantage taken of their errors that can be; and to accomplish his plans, and more fully carry out his designs, in building up his kingdom in opposition to the kingdom of God, in leading men from the true authority of the priesthood, he becomes a preacher of righteousness to show the errors of the saints. It was so in the days of Jesus and his apostles. Jesus himself was a friend to publicans and sinners, a Sabbath breaker, a man possessed of a devil. The scribes and pharisees were more righteous than Jesus and his apostles, and found the flume of persecution against him until they crucified the Lord of Glory, and his apostles fell martyrs to the testimony they bore of his divine mission and authority, among the children of men, by their hellish spirit of persecution and the malignity of their hearts. And so it has been in the days of Joseph, a man who held the same priesthood that Jesus and his apostles held. It is a grand principle in philosophy that the same cause will produce the same effect, & he has well a martyr to the cause of God, & all manner of evil was spoken of him. But he stood up, a bold defender of the cause of God, not fearing what man could do, but fearing him that sent him and whose servant he was. The same spirit of persecution is still raging against that people that have removed West. If the authority of the priesthood was not with that people, their leaders could travel throughout the nation, as can Mr. Strang—but this is denied them as it was to Joseph, and they are compelled, as it were, to wander about in goat skins and in sheep skins; and hide themselves in the mountains and caves of the earth, as did the ancient saints who held authority to act in the name of the Lord. Mr. Strang cries peace and safety, and he may have peace as a general thing, and his measures in the main receive the approbation of many of the world's people. He can travel and preach where he pleases, and the popular prints will speak well of him and hold forth the consistency of his course and measures. Was this the case with Joseph? Certainly not. What is the cause of all this? It is not because Mr. Strang is more righteous than Joseph and the ancient servants of God who held the same priesthood. But the reason is that he has not enough of priesthood authority and the spirit of God with him and those who follow his evil counsel to make the devil mad—"for all that live godly in Christ Jesus shall suffer persecution." He is finding the same blaze of persecution against the saints that have removed West, that Tom Sharp and the mob did against Joseph and Hyrum; and is taking the advantage of the errors and weakness of the saints as the Devil always does; and by that means is trying to build up his system, and is offering upon the altar of public opinion, as good a people (their individual errors and sins excepted,) as God ever had upon the earth; a people that God has made the repository of his holy priesthood, and are more valiant in the testimony of Jesus than any other people that can be found upon the earth, and they have been acknowledged by Mr. Strang's own revelations, as the people of God and the Israel of the last days up to the day

they left Nauvoo. I here give a short extract of the revelation. "The word of the Lord came unto J. J. Strang, saying, trouble not yourself any more concerning those who have been driven out of my city, and gone into the wilderness where I have not told them to go, and were cast out from my holy city, which they had polluted, and from their inheritances round about, even in that very day were they rejected of me." Mr. Strang has a spirit of revenge and a perfect hatred against all that are opposed to him in his mad career—is not only unchristian like in his conduct, but perfectly abusive; and would sacrifice the innocent and unoffending upon the altar of public opinion, to the moloch of his ambition. He is in possession of the same spirit that crucified the Lord of Glory, and the same spirit that has influenced all the other apostates since the first organization of this church, and that same spirit that put the dagger to Joseph's and Hyrum's heart, and that self-same spirit which will lead a member of this church to commit the unpardonable sin, and send him degraded, and damned to hell.

I delivered my remarks before the people at Voree, on the 27th of June, in substance as I have here written them. I shall now show the effect produced; the windings and changings of Mr. Strang, and the authority as he now claims it. It is plain and beyond controversy, that in order to be president of the priesthood which Joseph revealed, that he must have an ordination by the powers of the same, as such.— William Smith came to my house a few days before I addressed the people, and requested me to postpone the appointment until Page and Marks could come to Voree; saying that we could then meet in council and confer upon Mr. Strang, the keys and ordinances of the priesthood; and acknowledged that Mr. Strang did not hold them, but that it was necessary that he should be ordained and have the keys and ordinances conferred upon him by those who held them. I told him that I held my priesthood from under the hands of the Twelve, and as Mr. Strang considered them usurpers, I could not assist in the matter, and that Page also held his from the hands of the Twelve, (that is the ordinances and keys). William replied that he held his as conferred by Joseph, and so did Marks, and that it was right and proper to confer them upon Mr. Strang and thereby qualify him for the duties of his calling. But when the day of my appointment came, I showed clearly and conclusively, that he held no authority to lead the church. Mr. Strang saw his own nakedness, and also that he would have to take the kingdom just where Joseph left it, and consequently changed his course in a miraculous manner. On or about the first day of July, John C. Bennet arrived, and on that day a revelation was dated, but it did not come before the church for several days thereafter. Bennet told him many things concerning the organization of the kingdom, and that he must hold the ordinances.— A few days after this revelation came before the people, Messrs. Bennet and Smith called at my house, to satisfy me concerning Mr. Strang's authority; and, at the commencement of our conversation, they wanted to enjoin secrecy upon me. I told them that I considered Mr. Strang's ordination as public property and that I could not come under any restrictions, but should use any information I could get for or against him, as the circumstances might require. They both said that it became necessary that Mr. Strang should be ordained, and that he had been ordained and anointed a short time previous. I enquired if he had received an ordination as president of the Melchisedek priesthood. They both answered that he had and was anointed to that station. I asked them if it was by the voice of the whole church. They replied that it was by the voice of those who were taken into a certain ORDER, which I shall refer to in another piece. My next enquiry was if he had received the keys and ordinances. They both said that he had. I then requested them to tell me how he received them. William answered and said, you know brother Page has been here, and brother Ellsworth, and brother Bennet and myself are here; and gave me to understand that he had received them from some of those mentioned. I then set Page

aside for he received them from the Twelve; and as to Ellsworth, he never had received them. William in reply said, well, you know brother Benet and I received them from Joseph, and you know where this child is, there is the priesthood; and I tell you in the confidence of a brother, that brother Strang has the keys and ordinances of the priesthood, and I knew it, for I heard the grand key-words of the priesthood whispered into his ear; now you understand it. I told him I did. What are the facts now before us? His ordination and anointing by the Angel is laid aside, and he has received the same from purer hands, viz: William Smith and John C. Benet—both excommunicated members from the church of Christ. Of the character of these men, I have nothing to say in this communication. They have manifested friendship to me, and no war exists between us; I only wish to investigate their authority and the spirit they are influenced by. The character of Mr. Benet is well known to the saints. He was legally excommunicated before Joseph's death. If his course and conduct towards Joseph and the church, and his opposition to the kingdom of God are not sufficient to establish this assertion, then I am warranted in saying that no crime can be committed, sufficient to expell any member. William's case was laid before a general conference of the whole church, and his apostleship and his patriarchal office taken from him, and some time thereafter, he was entirely cut off by the united voice of the whole church. Now upon the authority of these men, rests, what Mr. Strang is pleased to call, "the kingdom of God." The holy and sacred anointing of the unknown messenger, is not considered sufficient, when brought in contact with the revelations of Joseph. I think it likely that Mr. Strang accidentally came across the following passage in the book of Mormon, Chap. 16th, B. of Alma. "But behold the Devil hath deceived me, for he appeared unto me in the form of an Angel, and said unto me, go and reclaim this people for they have all gone astray after an unknown God, and he said unto me there is no God, yea, and he taught me that which I should say." And also B. D. C. Sec. 106th. "The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an Angel of light." Here we see, that God sent a messenger from the eternal worlds, to detect the Devil at a time when he appeared to Joseph to deceive him, and Joseph held not the keys of the priesthood by which to detect him. I have shown that Mr. Strang did not have them. Could the Devil deceive him? the answer is obvious. But now for the revelation which came before the people, after Benet came to Voree; which is dated July 1st, so to suit the arrival of Mr. Benet, as to make it appear that he did not receive this information from him. If this revelation had come before the people said, "thus saith James J. Strang, John C. Benet, and Wm. Smith," it would have been entirely consistent; but when it comes as a thus saith the Lord, it is as much as to say that I caused the Lord to speak to Mr. Strang, by my public exposition of his authority and the inconsistency of his views; and to change his course in a miraculous manner, so as to advocate by revelation, some things that he had a few day before condemned in the strongest and most positive terms, viz. The signs and keys of the priesthood, and the everlasting covenant of the same, as well as the organization of the kingdom.

He has always contended, and it has been the hobby-horse on which he has rode until he can ride him no longer—that in the organization of the ancient church, God did not place in it a high council and a first presidency of three, but in this church he placed in it all the offices for the church and the everlasting kingdom, and all that was wanted was a definition; and that the presidency of three, together with the different quorums laid down in the book of Covenants, (in the infancy of the church before the kingdom was organized) is the organization of the kingdom, as it will be when Jesus comes to receive it. He has taken strong grounds for a defence of his claims, by showing where the different apostles have failed in getting the true organization, according to the past laid down in the B. C., and where the Twelve

have also failed; and brings it forth upon his ancient (modern) plates, as laid down in the book of Covenants. But let us examine facts. On the day that I came out against his authority, I showed clearly and conclusively that Joseph, before his death, organized a quorum of fifty in the kingdom of God on the earth, in which he left the same keys and priesthood that he held, and declared it upon the public stand before untold thousands—and if he was the successor of Joseph, that he would hold the same priesthood, keys, and ordinances, and take the kingdom just where Joseph left it, and move it along on its destined road; and all who were faithful would be made rulers in the same, and that in the full organization of the everlasting kingdom spoken of by Daniel, we could, and would not, be confined to the organization of the church in its infancy, as laid down in the book of Covenants; that God designs to exalt us all by obedience and faithfulness, and if faithful, would be anointed, qualified, and prepared for high and responsible stations in the kingdom, not mentioned in said book of Covenants. Some of the brethren a few days after, while in conversation with Mr. Strang, told him that he must take the kingdom where Joseph left it and if he did not, they would know it, and about this time Bennet came, and then came the revelations. "And I will shew unto my servant Jaines all things pertaining to this house, and the priesthood of those who shall minister therein; and I will give unto him the preparation for a holy endowment therein, that he may instruct my people in the principles of the mysteries of my kingdom as they are severally able to learn." Now dear reader, here (if true) God promises Mr. Strang priesthood again preparatory to a greater. Mr. Bennet told me he had this order before he came here, and that he received it in a priesthood lodge which Joseph organized in Nauvoo. William Smith said the same, but I never heard of a lodge of this kind while in that city. Mr. Bennet told others that he had this order before he came here.—Now whether Mr. Strang wishes to be understood that the Lord showed him this preparation of an holy endowment through Bennet and Smith, I know not; reports are in circulation that he has had a revelation to that effect; whether true or false, I say not, but certain it is that what he has received, he has obtained from these men, for they told me what I have already written, and in a few days after Bennet arrived they commenced giving this preparation of an holy endowment in Bennet's room in Burlington—Bennet officiated. Since writing the above, Bennet has come out on the public stand and declared positively that Mr. Strang received it from an angel by an audible voice. He was driven to this position by some of the members talking of withdrawing, and he also made them great promises that if they would abide this faithfully, in about five weeks a greater should be given, and that the kingdom was now about to have a dominion. But I will give another extract from the revelation. "Therefore whosoever will not abide the preparation faithfully, shall not be blessed, neither shall ye teach him the mysteries of the kingdom, nor will I give him power; but of all you teach the mysteries shall you take a great covenant, and he that abideth not in his covenant, shall receive of the wrath of God according to the evil he doeth therein." By this the reader will see that they are bound by a great covenant, and as I am informed, by one of the members of this Gadiantine band, they are bound by solemn oaths and obligations to support Mr. Strang in the dignity of his station, which I shall give hereafter, and John C. Bennet in his, and many other things not mentioned. But on the report of this informant I could not rely, as I have no confidence in him as a man, yet having the same confirmed by two or three others in whom I have implicit confidence as men of veracity, I rely upon its truth. This is not all: they have commenced organizing what they call "the kingdom," with 144 officers, one standing for one thousand, making the one hundred and forty-four thousand mentioned in the revelations, and they say that they are going to take the kingdom where Joseph left it. They assert that Joseph intended to fill up the quorum of 50 to 144. I will now give the titles of some of those officers as

given me by an individual who was in full fellowship and stood high in authority in this organization, and which has been confirmed by four others as being correct in the main.

James J. Strang, *Imperial Prince, Absolute Sovereign—John C. Bennet, Premier, Prime Minister, General-in-Chief, and Successor to J. J. Strang—Three Viceroys—Eight Prince Councillors—Twelve Cardinals*, which stand for the high council of the church—*Twenty-four Princes—Twenty-four Marquises—Twenty-four Earls—Twenty-four Sirs—Twelve Chancellors— and Twelve Marshalls.* This order of things, or quorums of authority, are to be filled up as fast as men can be found qualified to discharge the duties of the same. Of this secret crew of spiritual wickedness, counselor Aaron Smith was not permitted to know any thing about; nevertheless, it was agreed that Mr. Strang should confer it upon him, while on their visit to Kirtland, so that if he rebelled, he would not create an excitement among the people here; but I am told that when he returned it had not been conferred upon him, and on Sabbath last, September 5th, he came out in public against it, and declared that he knew by revelation that it was not of God. What is the matter now? This man is promised great wisdom and erreth not. Are both these spirits of God? Is God divided? The prophet against the counselor, and the counselor against the prophet! O, ye that call yourselves saints, see what the Devil is doing in your midst. But to return—here is an organization not found in the law of God, and I conclude from all the testimony before me, that it exists only in the imaginations of Strang's, Bennet's, and Smith's own brains, and is an impulsion upon the slumbering ashes of the departed. God has nothing to do with such secret and hellish proceedings, organized to take the advantage of an innocent people, but it is a stink in his nostrils, and it will stink as a testimony against them in the day of judgment. The organization of the church in its infamy, as laid down in the B. C., which he has said so much about, is now partially laid aside to make room for a greater. Mr. Strang asserted in public that when the saints speak of a kingdom they mean a kingdom, and strongly denounced secret societies and obligations, and said they originated in the fountain of darkness and were of the Devil; yet is now binding men by secret oaths and obligations, without authority so to do, and the order of the suns as conferred, is not warranted in the law of God, and is not in the order of the priesthood as revealed through Joseph; but is an order of things derogatory to the character of the great God and the spirit and letter of the religion of Jesus Christ, calculated in its very nature and tendency to destroy (if it were possible) the order of the priesthood which God has revealed for the salvation of the children of men, and the fathers who have died without the gospel; and has its origin in the fountain of corruption, got up by men of wicked and malicious hearts, excommunicated members from the church, clothed with the spirit of apostasy, and consequently all their works and designs are to destroy the true order of God's house. I ask, is it possible that nothing is left of the church of Jesus Christ of Latter Day Saints, except that over which Mr. Strang presides, and no authority to lead the people of God and the Israel of the last days, only that which he holds? If the affirmative of this is true, then in truth and in righteousness can the sectarian exclaim, Mormonism is all a delusion. And can it be possible that the saints who set under the teachings of the martyred prophets when they spoke as moved upon by the Holy Ghost, for the salvation of Israel in the last days—have come here and received teachings and instructions, anointings and ordinations, from the hands of those very men who did all that men could do, to destroy their character and influence, and thereby hinder the progress of the work of God, of which he had made them the instruments, and kindled a blaze of persecution against them which continued to burn until it laid them in the silent tomb; and whose hands are indirectly stained with the blood of martyred innocence, now crying from the ground for vengeance upon their guilty heads? When the thunder of

Sinai shake this nation to its center, they will remember this saying, that God never called them to anoint and ordain in his name. "The testimony of Jesus is the spirit of prophecy." Ye elders of Israel and servants of the Lord Jesus, arise in the strength and fear of Israel's God, and let this delusion be buried in your own country, that it may, not cast its poisonous influence among the saints of God in distant climes. Let your voices echo from East to West, and from North to South, in defense of the priesthood as revealed through Joseph; and let it be known and remembered among the saints of God throughout this vast republic and in all the world, that the fulness of the everlasting gospel of the Son of God, is legally taken from this nation, by the united voice of all the quorums of authority in the kingdom on earth; for if they remained the church and people of God up to the day they left Nauvoo, then it is equally certain, that the united voice of the same, when recorded on earth, is recorded in Heaven; and when it becomes a law among the saints on earth is a law in Heaven; and the endowments given in the temple must be a valid endowment, and has come up before God and the holy angels with divine acceptance, for it was recorded on earth and must be recorded in Heaven. Can it be otherwise? Hear the voice of the Prophet. "It may seem to some to be a very bold doctrine that we talk of: a power which records, or binds on earth, and in Heaven; nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence whatsoever these men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in Heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?" See. 106th, B. D. C. From this the reader is brought to the irresistible conclusion, that the gospel is taken from the nation, for it is impossible for the church to be the church of God without this priesthood. In the days of Jesus and his apostles, the gospel was first offered to the Jews, and after they crucified the Lord and rejected the gospel as a nation: the proclamation was, "seeing you consider yourselves unworthy of eternal life, lo! we turn unto the Gentiles." The consequence of this was, that it was taken from the Jewish nation; their city and their temple destroyed, and they as a nation broken up and dispersed in all the world, among all nations, where they were to remain until the fulness of the Gentiles became in. "And so all Israel shall be saved; as it is written, there shall come out of Zion a deliverer, and shall turn ungodliness away from Jacob." The scriptures inform us that the first shall be last, and the last shall be first. In the latter day, when the gospel of the kingdom is preached among all nations, as a sign of the coming of Christ; it must first be offered to the Gentiles (they being last anciently), and when they reject it, it must be offered to the Jews or house of Israel (they being first anciently). Joseph Smith, the servant of the Lord Jesus, was sent forth at Supper time, with the same gospel that Jesus offered to the Jews, and clothed with the same priesthood as conferred upon him by Peter, James, and John, the ancient apostles of the Lord Jesus. The Scribes and Pharisees of the 19th century, and of this Gentile nation, have taken, and by wicked hands have crucified him: as did those of the Jewish nation crucify the Lord of Glory. The men who performed the deed, have not been taken and punished according to the laws of this nation. Such has been the case in all ages when the prophets and apostles of the Lord have been martyred. Hence it results in a national calamity.—The veil of these United States is now stained with the blood of martyred innocence, and the blood of the martyred prophets now cries from the ground for vengeance upon this guilty nation. The proclamation now is: "Lo! you consider yourselves unworthy of eternal life, and we turn unto the Jews or house of Israel. Why, I ask, condemn the Jewish nation for an act that *you yourselves are guilty of?* Now, dear reader, as certain as it is that the Jews as a nation were broken up and their city and

temple destroyed, and they dispersed into all the world, for crucifying the Lord and rejecting the everlasting gospel—so certain it is, that this nation must, and will, in the own due time of the Lord, suffer the like consequences; only they have no promise of restoration, as had the Jews. “But on whomsoever this stone shall fall, it shall grind him to powder.” The judgements and wrath of an offended God, now hangs over this nation, as they did over the Jews; and the proud flag of American liberty, which is unfurled to every breeze, will be rent by the thunders of the Almighty, when the legislative hands of the nation shake as did Mount Sinai.

The following extract contains all that God required at the hands of his servants, for the salvation of this nation. “Let them importune at the feet of the Judge, and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not—Then will the Lord arise, and come forth out of his habitation place; and in his fury vex the nation: and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards.” See. 97th, par. 12th, B. D. C. The saints fulfilled this faithfully on their part, and now comes the Lord’s time.

Then brethren and sisters in the new and everlasting covenant, see well to your temporal as well as your eternal welfare; and remember the warning which the Saviour gave his apostles—“let him that is in Judea, flee unto the mountains”—and at the same time bear in mind that this nation has rejected the gospel, as did the Jews; and that the proclamation has gone forth: “Let them who are among the Gentiles of America, flee unto the mountains.” Remember also that it was salvation for Noah to build an ark, and for Lot to flee from Sodom to Zoar. Remember also that in Mt. Zion and in Jerusalem shall be delivered, and in the remnant whom the Lord our God shall call; and that he will gather his sheep out of all countries, and cause them to dwell safely in the wilderness, and sleep in the woods. Ezekiel, 34th chap. I hope the reader will do himself the justice to read the 49th and 66th chapters of Isaiah. Then O, ye Latter Day Saints, take timely warning and escape the judgments of God which are predicted upon this nation, in the Book of Mormon; chapters 9th and 10th of the book of Nephi, the son of Nephi, at a time when the gospel would be taken from this nation, and given to the remnant of Jacob, or the American Indians; and also as mentioned in the 5th chapter of Micah—and see that you get your names enrolled with the people of God; and your genealogies kept as it is written by revelation, in the Times and Seasons, pages 673 and 4, which I most respectfully urge upon every saint to read, that they may as it is written receive their inheritances and stand together, and gaze upon eternal wisdom or gaze upon the Heavens; while the majesty of the great God holdeth up the dark curtain, until they may read the round of eternity, to the fitness and satisfaction of their immortal souls.

Whatever the sins and transgressions of the people of God may have been, he will choose them; and they, like gold put into the furnace, will come out with additional glory. But notwithstanding the chastening rod of the Almighty is upon them, yet they must be his children or he would chosen them not. They are the repository of his holy priesthood, and their sins and transgressions cannot be compared with those of ancient Israel. Not more than one in ten have transgressed either the laws of God or man. While ancient Israel, dwelt entirely as a people, transgressed, and were a rebellious and

stiff-necked people; yet they remained the people of God and the repository of his holy priesthood. Nevertheless, after a series of years, God took Moses out of their midst, and the greater priesthood, but the lessor or Aaronic continued among them, in the house of Aaron until John. Because they hardened their hearts so that Moses could not sanctify them by the ordinances and powers of the greater priesthood, they could not endure the presence of God; and the Lord sware in his wrath that they should not enter into his rest, while in the wilderness; which rest, is the fulness of his glory. "And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight, and thou shalt put some of thine honor upon him; that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgement of urim before the Lord: at his word shall they go out, and at his word shall they come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him, and he took Joshua and set him before Eleazar the priest, and before all the congregation, and laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses. Numbers, 27th chap. Joseph Smith was to go before the church, as Moses went before ancient Israel, and to be great like unto Moses. Did he take J. J. Strang and lay his hands upon him, and confer upon him his honor, or some of it, and set him before the congregation of the children of Israel, and give him a charge in their sight? Certainly not [Mr. Strang is more mighty than Joseph.] When Moses was taken from among the children of Israel, did God send an angel from the eternal worlds to confer upon Joshua the honor which Moses held, and thereby make him a mightier prophet than Moses. Oh! no. Moses held the priesthood, and God, as he has in all ages, told Moses to confer what was conferred. Why did God send an angel to confer upon Mr. Strang Joseph's honor, when Joseph held the same priesthood that Moses did? Oh! consistency, where hast thou fled? And the spirit! why hast thou forsaken me; and caused my errors, and my designs and purposes, the wickedness and corruptions of my heart to be made manifest among the saints of the most High. Notwithstanding the combined powers of earth and hell, the wisdom of this generation, and the voice of false prophets and apostates to make it otherwise: God has through the instrumentality of Joseph and Hyrum, conferred upon that people that have gone West, (and design to go out of the pales of this nation.) a power that deeply concerns all people, and calls for their most candid and sincere investigation. It is a power from the great Jehovah, conferred upon them by holy angels sent forth from his presence. It is a power that will speedily penetrate the darkest corners of the earth, and enter into the palaces of kings; while proud and haughty monarchs shall tremble. It is a power which unveils the secrets of futurity, and draws aside the curtains which hide the destinies of men and nations. It is a power that will survey the regions of the damned spirits in prison, and unloose their bands, and unlock their doors, for the prisoners shall go free. It is a power that will gather the scattered remnants of Judah, and place them in glory and in de-

minion in their own lands; and civilize and enlighten the remnants of Joseph, or the American Indians, and establish the fullness of the everlasting gospel of the Son of God in their midst. It is a power that will cause the law of God to go forth from Zion, and establish her dominion which shall not pass away, and a kingdom which shall stand forever. And then will be fulfilled the saying of Christ in the explanation of his parable of the talents: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord."—Mat. 25th.—And also the following. "And I appoint unto you a kingdom, as my father has appointed unto me, that ye may eat and drink at my table in my kingdom." Luke, 22d. From the above it is evident that the saints will not only be made kings and priests, but that they will have authority and dominion. It would be folly to talk about reigning without both authority and dominion. Christ has said "I will make thee ruler over many things," or as he has said in another place, "I will make thee ruler over ten cities." It is a power that will shake the kingdoms and empires of Satan to the very foundation; and prepare a people for the coming of the Son of God, and usher in the initial reign of universal peace and joy. But to return. It is said that some of the people I am speaking of have transgressed. Well, I have no disposition to contend against truth, when I know it. Joseph said, "truth, like diamonds, not only cuts glass, but it is the most precious jewel on earth."—Does their transgressions give Mr. Strang priesthood? Certainly not. But hear what the Lord says. "Lo your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." See, 20th, par. 8th, last clause, B. C. "Verily thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you, wherefore ye must needs be chastened and stand rebuked before my face."—See 96th, par. 1st, B. C. "Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions, yet, I will own thee, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham who was commanded to offer up his only son, for all those who will not endure chasteing, but deny me, cannot be sanctified" * * * * * Verily I say unto you, notwithstanding their sins my bowels are filled with compassion toward them, I will not utterly cast them off. * * * * * Therefore, let your hearts be comforted concerning Zion, for all flesh is in my hands, be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." See, 98th, par. 1st—2d and part of 4th, B. C. See also sec. 101st, and sec. 102d, B. D. C.

Now dear brethren and sisters, I have fearlessly discharged a duty which I

conscientiously believed I owed to God and to his church; and I have the consolation to know, that if any errors are found, they are the errors of the brain and not of the heart. The statements which I have made I verily believe to be true, and I leave you to be your own judges in reference to the conclusions which I have drawn from the revelations; believing that God by the spirit of truth, will seal truth to every honest heart. But be it known unto you, that I have discharged my duty as a servant of the Lord Jesus, and my hands shall be clean from your blood and the blood of this nation. I ask and implore the blessings of the great God to rest upon you, that you may be delivered from spiritual darkness, and be instruments in his hands to build up his kingdom, until the knowledge and glory of God fills the earth, as the waters do the sea—which may God grant for his Son's sake; Amen.

For the information of the members at a distance, I will state that since writing the above; Counselor Aaron Smith, called a special conference for the express purpose of putting down the organization of secret oaths and obligations as entered into. He says it is of the Devil, and that the Lord revealed it to him. The conference, by the strength of the opposite party, was adjourned. The minority then presented a series of resolutions; one of which I here insert. "5th. That we consider a certain covenant of secrets, or covenants with oaths to keep certain secrets, exhibited to us by John C. Bennet, during a few weeks past; as unchristian, illegal, not congenial with the life, liberty and freedom of speech, of a free and independent people, and is therefore detrimental to any church or people when embraced; and dangerous to any government when carried out." Signed by about one third; and as nigh as I can draw the line between the two parties, one half will go decidedly against the covenant—and when they reject this order—they reject the prophet; and from all before me, I conclude his course is run.

The Elders at a distance, are respectfully requested to send and get this publication, in order that it may have a circulation in the Eastern Branches. Price, 75 cents per Dozen; 10 cents single copy. Address, R. Miller, Burlington, Wisconsin Territory.